

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 13th February 1892.

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## ASSAM PAPERS.

Nil.

## URIYA PAPERS.

Nil.

## LIST OF NEWSPAPERS.

No.	Names of newspapers.		Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
BENGALI.						
Fortnightly.						
1	"Ahmadí"	...	Tangail, Mymensingh	600	28th January 1892.	
2	"Kaliyuga"	...	Calcutta	....		
3	"Kasipore Nivási"	...	Kasipore, Burrisal	280		
4	"Navamihir"	...	Ghatail, Mymensingh	500		
5	"Uluberia Darpan"	...	Uluberia	700		
Tri-monthly.						
6	"Hitakari"	...	Kushtea	800	2nd February 1892.	
Weekly.						
7	"Bangavási"	...	Calcutta	20,000	6th	ditto.
8	"Banganivási"	...	Ditto	8,000	5th	ditto.
9	"Burdwán Sanjivani"	...	Burdwan	335	2nd	ditto.
10	"Cháruvartá"	...	Sherepore, Mymensingh	400	1st	ditto.
11	"Dacca Prakash"	...	Dacca	2,200	7th	ditto.
12	"Education Gazette"	...	Hooghly	825	5th	ditto.
13	"Grámvási"	...	Ramkristopore, Howrah	1,000	8th	ditto.
14	"Hindu Ranjiká"	...	Beauleah, Rajshahye...	212	3rd	ditto.
15	"Hitavádí"	...	Calcutta	....	6th	ditto.
16	"Murshidábád Pratinidhi"	...	Berhampore	....		
17	"Navayuga"	...	Calcutta	500	4th	ditto.
18	"Prakriti"	...	Ditto	....	6th	ditto.
19	"Pratikár"	...	Berhampore	609		
20	"Prithivi"	...	Calcutta	....		
21	"Rungpur Dikprakash"	...	Kakinia, Rungpur	....		
22	"Sahachar"	...	Calcutta	800-1,000	3rd	ditto.
23	"Sahayogi"	...	Burrisal	342	6th	ditto.
24	"Sakti"	...	Dacca	....		
25	"Samáj-o-Sáhitya"	...	Garibpore, Nuddea	1,000		
26	"Samaya"	...	Calcutta	3,000	5th	ditto.
27	"Sanjivani"	...	Ditto	4,000	6th	ditto.
28	"Sansodhini"	...	Chittagong	....	22nd January 1892.	
29	"Sáraswat Patra"	...	Dacca	300	6th February 1892.	
30	"Som Prakash"	...	Calcutta	600	1st and 8th February 1892.	
31	"Srimanta Sadagar"	...	Ditto	....		
32	"Sudhákár"	...	Ditto	3,100	5th February 1892.	
33	"Sulabh Samáchar"	...	Ditto	....		
Daily.						
34	"Banga Vidyá Prakashiká"	...	Calcutta	500	5th, 6th, and 8th February 1892.	
35	"Bengal Exchange Gazette"	...	Ditto	....	8th, 9th, and 11th ditto.	
36	"Dainik-o-Samáchar Chandriká"	...	Ditto	1,000	3rd and 7th to 11th ditto.	
37	"Samvád Prabhákar"	...	Ditto	1,500	4th, 5th, and 8th to 10th February 1892.	
38	"Samvád Purnachandrodaya"	...	Ditto	300	1892.	
39	"Sulabh Dainik"	...	Ditto	....	11th February 1892.	



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
40	"Dacca Gazette" ... ..	Dacca ... ..	.....	1st February 1892.
<b>HINDI.</b>				
<i>Monthly.</i>				
41	"Darjeeling Mission ke Māsik Samāchār Patrika." ... ..	Darjeeling ... ..	50	
42	"Kshatriya Patrikā" ... ..	Patna ... ..	250	
<i>Weekly.</i>				
43	"Aryāvarta" ... ..	Calcutta ... ..	750	
44	"Behar Bandhu" ... ..	Bankipore ... ..	500	4th ditto.
45	"Bhārat Mitra" ... ..	Calcutta ... ..	1,200	4th ditto.
46	"Champarun Chandrika" ... ..	Bettiah ... ..	350	
47	"Desī Vyāpārī" ... ..	Calcutta ... ..	.....	
48	"Hindi Bangavāsī" ... ..	Ditto ... ..	.....	8th ditto.
49	"Sār Sudhānidhi" ... ..	Ditto ... ..	500	
50	"Uchit Baktā" ... ..	Ditto ... ..	4,500	
<b>URDU.</b>				
<i>Weekly.</i>				
51	"Al Punch" ... ..	Bankipore ... ..	.....	11th, 18th and 25th January 1892.
52	"Anis" ... ..	Patna ... ..	.....	
53	"Calcutta Punch" ... ..	Calcutta ... ..	.....	
54	"General and Gauhariasfi" ... ..	Ditto ... ..	.....	1st and 8th February 1892.
55	"Mehre Monawar" ... ..	Mozufferpore ... ..	.....	
56	"Raisul-Akhbari-Moorshidabad" ... ..	Murshidabad ... ..	150	
57	"Setare Hind" ... ..	Arrah ... ..	.....	
58	"Darussaltanat and Urdu Guide" ... ..	Calcutta ... ..	340	5th February 1892.
<b>URIYA.</b>				
<i>Monthly.</i>				
59	"Asha" ... ..	Cuttack ... ..	165	
60	"Echo" ... ..	Ditto ... ..	.....	
61	"Pradīp" ... ..	Ditto ... ..	.....	
62	"Samyabadi" ... ..	Ditto ... ..	.....	
63	"Taraka and Subhavartā" ... ..	Ditto ... ..	.....	
64	"Utkalprāna" ... ..	Mohurbhunj ... ..	.....	
<i>Weekly.</i>				
65	"Dipaka" ... ..	Cuttack ... ..	.....	
66	"Samvad Vāhika" ... ..	Balasore ... ..	200	
67	"Uriya and Navasamvād" ... ..	Ditto ... ..	420	
68	"Utkal Dīpikā" ... ..	Cuttack ... ..	420	
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
69	"Paridarshak" ... ..	Sylhet ... ..	480	
70	"Silchar" ... ..	Silchar ... ..	500	
<i>Weekly.</i>				
71	"Srihatta Mihir" ... ..	Sylhet ... ..	332	







## I.—FOREIGN POLITICS.

The *Navayuga*, of the 4th February, says that Englishmen's fear of Russia is daily increasing, and a large number of people have been arrested by the police as Russian spies.

NAVAYUGA,  
Feb. 4th, 1892.

The writer does not mean to say that there are no Russian spies in India, but he thinks that it is not right to arrest innocent people as spies. Recently the Allahabad police have been secretly following two foreign travellers down to Calcutta in the belief that they are Russian spies. The scent is now out, and the travellers are now trying to get redress for the conduct of the police. It is certainly not proper for the British Raj to spend time and money from a false fear of Russia.

The Russian question.

2. The *Sudhakar*, of the 5th February, has the following:—

SUDHAKAR,  
Feb. 5th, 1892.

If Russia actually intends to conquer India, then its occupation of the Pamirs is surely a thing to cause anxiety. But we do not think that any serious apprehensions need be entertained, even if Russia be on the borders of India. For we strongly doubt whether the Russian Bear, with its savage strength, will ever be a match for the powerful British Lion. And what is of most consequence and value is that, considering the place which the English occupy in the hearts of the Indians, and the happy life which the latter are leading under the British rule, we feel sure that the 280 millions of Indians will take up arms against the Russians. There is not, in the world, another such despotic Government as the Russian Government. It showed a glaring instance of despotism to the world in the banishment of five millions of Jews. Where is the nation that will submit to the yoke of such a tyrannical Government? Russian tyranny has given rise to the sect of the Nihilists. We cannot but pray heartily for the welfare of the English nation, in consideration of the blessings and comforts which we enjoy under their rule. The feudatory and tributary chiefs of India are ready to sacrifice men and money for the sake of the English. The Pathans, the Sikhs, the Gurkhas, the Rajputs, &c., are invincible on the field of battle. Their bravery, we believe, is greater than that of the English soldier, and the Cossacks and the Tartars of Russia will vanish in their presence in the twinkling of an eye if they are led by English generals. But duty compels us to say a word or two here. If the rulers, instead of oppressing the Indians now and then, as they do at present, fully sympathise with them in return for their devotion to them, there will remain no Indian heart that will not weep for the English. Oppression is not at all a good thing. And the way in which the Political Agents at times treat the feudatory chiefs is heart-rending. Leaving aside the authorities, the generality of Englishmen and the white portion of the English army are often found to oppress the people. And the partiality with which justice is dispensed in cases in which the accused are white men encourages these people, the disgrace of the English nation, to commit crimes. If the blessings and the oppressions of the British Government are weighed in the balance, the former will undoubtedly be found to outweigh the latter. If justice is impartially dispensed between Europeans and Indians, the loyalty of the Indians will flow in unfailing streams, and the presence of a hundred Russias on the borders of India will mean absolutely nothing. Is there another nation so loyal as the Indians? The progress of Russia can be checked by adding to the comforts and blessings of the Indian people, and not by bringing on the field of battle one or two hundred thousand English troops.

## II.—HOME ADMINISTRATION.

## (a)—Police.

A criminal Mahomedan family in the Bagirhat sub-division of the Khulna district.

3. A correspondent of the *Dainik-o-Samachar Chandrika*, of the 3rd February, has the following:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 3rd, 1892.

There live at Arjunbahar, a village in the Bagirhat sub-division of the Khulna district, a band of Mussulmans commonly known as the "seven brothers." Of the members of this band, the following are notorious:—Kaderuddin, Dilmahomed, Bhonai, Kasimuddin, Miyajan, Maniruddin, Sonamuddin, and Hosseinuddin. Their family has now greatly increased and has become



divided into several branches. The various acts of crime and oppression committed by them are as follows:—

1. On the 6th January last Kaderuddin and Kasimuddin armed with deadly weapons attacked a cutcherry-house in the mehal of Mallikerber, and wounded and carried off one Jubbur who opposed them. No trace of this man has yet been found. They also carried off and kept in a jungle a Brahmin gomasta of the cutcherry. This man escaped from their custody after seven or eight days, and died of pneumonia and fever brought on by ill-feeding and exposure while in their custody.

2. In 1891 Maniruddin was charged with murder, but was discharged by the Sessions Judge for want of evidence.

3. In 1890 Kaderuddin, the headman of the family, was charged with having shot one Kazem dead in the mehal Dhuligati. The Sessions Judge, in acquitting the prisoner, said that the murder had been committed by Kasimuddin's men. This Kasimuddin is a nephew of Kaderuddin.

4. In 1889 Kaderuddin and Bhonai were charged with having been members of an unlawful assembly, having attacked Mallik's cutcherry at Mallikerber, and murdered one Alep. This Alep has not yet been found. The accused were accordingly found guilty of rioting, and sentenced to a year's imprisonment with hard labour.

The people of this sub-division are ignorant and illiterate, and they do not know how to agitate in matters like this. The correspondent therefore asks the editor to make the acts of crime and oppression committed by the seven brothers known to the authorities.

BANGANIVASI,  
Feb. 5th, 1892.

4. A correspondent of the *Banganivasi*, of the 5th February, says that the Badhla thana, in the Mymensingh district, which is at present included in the Netrakona sub-division of that district, ought to be transferred to the jurisdiction of the Kishoregunge sub-division, the villages within its jurisdiction being far nearer to the head-quarters of the latter than to those of the former sub-division. A petition to this effect was submitted to the District Magistrate, but no answer to it has yet been received. It is hoped that the Lieutenant-Governor will see fit to grant the prayer of the Badhla people.

(b)—Working of the Courts.

SANSODHINI,  
Jan. 22nd, 1892.

5. The *Sansodhini*, of the 22nd January, is glad that Mr. Caspersz will be appointed Judge of Chittagong. Chittagong must be accounted fortunate in having a gentleman of his ability as its Judge.

SOM PRAKASH,  
Feb. 1st, 1892.

6. The *Som Prakash*, of the 1st February, refers to the acquittal of Babu Ananda Chunder Roy in the Dacca bribery case and asks, who is responsible for the beggary and destitution which have been brought on two gentlemen by being required to meet the heavy costs of the case?

HITAKARI,  
Feb. 2nd, 1892.

7. The *Hitakari*, of the 2nd February, says that of recent years, Government has been urging the mofussil Civil Courts to dispose of suits as quickly as possible—nay, more quickly than is possible. Munsifs have been repeatedly instructed of late years not to grant postponements in cases in which postponements are rendered necessary through any fault of the parties or of their pleaders. But in their undue haste in disposing of suits as quickly as possible, the Munsifs, overworked as they already are, will, no doubt, pass their judgments without due deliberation. And parties are very likely to be great losers thereby. But it is hoped that, notwithstanding the instructions of Government, the munsifs will exercise their own discretion in the disposal of suits and in the matter of granting postponements, or the administration of civil justice will become a mere sham.

SAMAY,  
Feb. 5th, 1892.

8. A correspondent of the *Samay*, of the 5th February, Mathura Mohan Chakravarti by name, writing from Bandyakaoyaljani, in the Tangail sub-division of the district of Mymensingh, reports as follows:—

The present Deputy Magistrate of Tangail is a man of years and experience, but he is in the habit of relying on his subordinates in all matters. The



conduct of chowkidars in these parts is very unsatisfactory. They are very indifferent in the matter of discharging their duty, and cannot be always found even for tehsil work. The punchayets have to go from house to house collecting the salaries of these chowkidars. The complaints against these chowkidars hardly reach the ears of the Deputy Magistrate; and even when they do, they are disposed of by his subordinates, who hush up the matter directly the chowkidars turn up when required. Under the law the letters appointing chowkidars should be signed by punchayets, but in these parts they are signed by the Deputy Magistrate.

9. The *Bangavasi*, of the 6th February, says that lately a Mahomedan was sentenced to three years' rigorous imprisonment by the Sessions Judge of Hughli for having killed another Mussulman who was his daughter's paramour, and who used to visit his daughter surreptitiously in his house. The writer cannot enter into the rhyme or reason of such hard punishments in cases like these. How many men can contain themselves in their anger in the situation of the accused? Whatever Western notions of these matters may be, it is as well to point out clearly to the rulers that the people of this country do not understand the meaning of hard punishments in cases of this description.

BANGAVASI,  
Feb. 6th, 1892.

(c)—Jails.

10. The *Dainik-o-Samachar Chandrika*, of the 10th February, says that though the rigour in jail administration introduced by Sir George Campbell has been much mitigated by Dr. Lethbridge, still it has not yet wholly disappeared. The Jail Conference has concluded its proceedings and published its report. The writer approves of the following recommendations of the Conference:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 10th, 1892.

- (1) That women should be exempted from solitary confinement and from being put into stocks.
- (2) That offences by prisoners should be classed under two heads, heavy and light.
- (3) That all prisoners sentenced to a longer term of imprisonment than one year, as well as the Andaman convicts, should be allowed the benefit of remission of sentence for good conduct.
- (4) That provision should be made for the release of prisoners, who have obtained such remission in due time, by the jailor himself, and without reference to higher authorities.

But these amendments of the Jail Code will do no good if the officers who are to carry out its provisions be not themselves conscientious men.

(d) Education.

11. The *Charuvarta*, of the 1st February, has the following:—

CHARUVARTA,  
Feb. 1st, 1892.

The boarding schools of England, where teachers and students live together, are productive of great good. But the old *chatuspathi* system of this country was better even than the boarding school system of England.

Lord Lansdowne's proposals for the moral improvement of boys.

The teachers in the English boarding schools are teachers and guides, but the *gurus* of the *chatuspathis* were not only givers of knowledge, but also givers of food, for they maintained their pupils entirely at their own expense during the period that the latter stayed with them. And with their *guru's* food the students took in and assimilated something of their *guru's* nobleness of character. The *chatuspathis* were not places where knowledge was sold. They were places where knowledge was imparted from motives of charity. It is not, however, time to raise the question of once more establishing *chatuspathis* all over the country. So, allowing the country's education to take the form and the course it has now received, the proposal of Lord Lansdowne, made at the last Convocation of the Calcutta University, if carried into effect, will go a great way towards forming the student's character. It will not be unreasonable to expect excellent results from such a library and playground as the Viceroy has proposed. The experiment has been tried with satisfactory results in many towns where teachers have succeeded in forming the character of their pupils by mixing freely with them in their amusements, giving them good moral lessons from books, inducing them to read good books, and, principally, by setting before them the



example of their own character. A good library, a spacious playground, good teachers, and the example of great men will, no doubt, go a great way towards forming the character of boys. And if the experiment succeeds in Calcutta, it will be time for mofussil people to follow the example of the metropolis.

CHARUVARTA,  
Feb. 1st, 1892.

12. Referring to the Lieutenant-Governor's address to the students who were lately invited to Belvedere, the same paper says that His Honour's affectionate treatment of the boys has greatly delighted everybody.

HINDU RANJIKA,  
Feb. 3rd, 1892.

The Lieutenant-Governor's treatment of students in Belvedere.

13. The *Hindu Ranjika*, of the 3rd February, says that the results of the middle English and vernacular scholarship examinations in the Rajshahye circle have been far from satisfactory, not a single candidate in the whole circle having passed either examination in the first division.

SUDHAKAR,  
Feb. 5th, 1892.

The results of the lower examinations in the Rajshahye circle.

14. A correspondent of the *Sudhakar*, of the 5th February, says that higher education is not making much progress among the Mahomedans, owing to Government not giving educated Mussalmans suitable posts in its service. The generality of Mussulmans are poor, and when, after having read up to the Entrance or the First Arts standard, they find that they can get no employment under Government, they naturally feel a dislike for higher English education. It is true Government has issued a circular requesting District officers to employ a certain proportion of Mahomedans in their offices, but the circular has all but remained a dead letter, as the Hindu clerks in the offices do their utmost to exclude Mahomedans and take in their own relatives whenever vacancies occur.

It has become necessary for Government to adopt some remedial measure in this respect if it wants to encourage education among the Mahomedans. As to the opposition offered by the Hindus to the appointment of Mussulmans in the Government offices, the correspondent will refer to the case of Golam Kader of Jessore, who was appointed to the post of *Muhafez* in the Jessore Collectorate by Mr. F. H. Barrow, the then Magistrate and Collector of that district.

Nor is Government doing all it can to encourage even primary education among the Mahomedans. Almost the whole of the money which is granted by Government for primary education is utilised by Hindu Deputy Inspectors and Sub-Inspectors of Schools in furthering the cause of that education among the Hindus. Grants-in-aid are seldom given to Mahomedan vernacular or middle English schools. To remedy this, Government ought to appoint at least one Mahomedan Sub-Inspector of Schools in each district. It is hoped Government will listen to these prayers of the Mahomedan community.

PRAKRITI,  
Feb. 6th, 1892.

15. The *Prakriti*, of the 6th February, says that its agitation against the selection of text-books by the Central Text-book Committee has not been in vain. The members of the Committee have made up their mind to revise their list of text-books, and they deserve thanks for this. The writer never for a moment meant to say that the members of the Committee knowingly selected bad books. All that he meant to say was that, not having sufficient time at their disposal, they could not go through the books they had to examine, and bad books were therefore sometimes selected by them. And he therefore proposed that a fee should be taken from people who sent books to the Committee, and the sum thus collected should be given to the members as remuneration. The members should be classed as stipendiary and honorary, it being made the duty of the former to read all books carefully, and of the latter to approve the books so examined; and no book to be placed on the list which had not been so examined and approved. If this arrangement is adopted, there will be no chance of books being selected on any consideration other than their intrinsic worth. It is not known whether or not the Committee have considered the proposal.

PRAKRITI.

16. A correspondent of the same paper points out errors in an English grammar, entitled "An Easy Grammar" by Jogendra Nath Banerjee, teacher, South Suburban School, which has been approved by the Central Text-Book Committee.

An English grammar approved by the Central Text-Book Committee.



17. The *Saraswat Patra*, of the 6th February, heartily concurs with His Excellency the Viceroy that some measure ought

SARASWAT PATRA,  
Feb. 6th, 1892.

The Viceroy at the last Convocation.

to be adopted for the moral and physical improvement of native boys. His Excellency spoke approvingly in this connection at the last Convocation of the Calcutta University of Mr. Risley's proposal to establish a library with an adjoining play-ground for the students of Calcutta in some central position in the town. The writer, however, does not consider it so easy to devise means, under existing circumstances, for the improvement of the physique and morality of Indian boys. The writer would be the last man to support the introduction of the boarding school system of England in this respect.

The modification proposed by Lord Lansdowne in the entrance examination has also the writer's hearty approval.

18. The *Sanjivani*, of the 6th February, has the following:—At the last Convocation of the Calcutta University, Lord

SANJIVANI,  
Feb. 6th, 1892.

The Higher Training Association.

Lansdowne said that if the Higher Training Association wants to improve the physique and the morality of Bengali students, it ought to have a house of its own, including a good library and a spacious play-ground, and His Excellency has accordingly desired the nobility of the country to come forward in aid of the Association, himself heading the list of contributors with a subscription of Rs. 5,000. The writer hopes that the rich men of the country will not hesitate to make handsome donations for the furtherance of a cause to which His Excellency the Viceroy has given his ardent support. Their charity will bring them honour in this world and religious merit in the next. And if any rich man wants to obtain Government's recognition, and become a Raja or a Maharaja, this is the fittest occasion he can make use of for his purpose. There will be glory in securing the recognition of Government by doing an act of charity like this.

19. The *Bangavasi*, of the 6th February, has the following:—A study

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Feb. 6th, 1892.

Gain and loss from English education.

of English literature makes the student imbibe, however unconsciously, the spirit of nationality, the religious notions, the Englishism, in short, which permeate that literature, just as a study of the Hindu literature imperceptibly saturates the student's mind with those moral and religious ideas and that Hindu instinct which are the essence of that literature. Now, in a mind which has received and assimilated Englishism, there can be no room for those ideas and convictions which go to make up the Hindu's religion and sentiment of nationality. Contact and struggle with English ideas have at least the effect of contracting and dwarfing the Hindu's religious instinct. The Hindu, therefore, in his eagerness to achieve worldly prosperity by acquiring English education, allows himself to be dominated by Englishism, and thus loses all respect for his own religion.

But is it, after all, so very true that a man cannot earn a living without English education? If there is no difficulty in earning a living even without such education, where is the good of learning English? And if such education is considered indispensably necessary, is it not possible to receive such education without doing violence to one's own religion, and to the manners and customs of one's own country and countrymen?

Now, as regards the first point, it is a fact that many people in this country do not know English, and yet earn something. Not a few, again, who know only their own vernacular, earn a good deal of money, spend it with great *éclat* in festivities, and live in ease and plenty. So, the proposition is perfectly untenable that no one can earn a living without English education. And the man must be labouring under a delusion who thinks that service under the English Government has competence and prestige for its reward. The number of appointments under Government is limited, and it is impossible for it to take everybody into its service. What guarantee is there that everybody who has received English education will have admission into the public service?

The second point—the point, that is, of most importance—has reference to the pecuniary benefits yielded by English education. Nobody learns English for the sake of acquiring knowledge. There are the vast and unfathomable Hindu *sastras*, and the man who craves for knowledge



can easily satisfy his craving by drinking at that fountain. English education being, therefore, something which is sought for the money it brings to its recipient, the question of profit and loss in connection with this education should receive very careful consideration. Taking the period of tuition in the case of a very intelligent lad to be at least fourteen years, and the average annual expenses of tuition to be at least two hundred rupees, the total expenses of education during this long period must be something like three thousand rupees. Now, if a man of business habits were to start a business, trade or agriculture with three thousand rupees as capital, he would find it possible to earn a competence by that means. What is the good of reading away and wasting fourteen long years of a man's life if he can easily earn a livelihood without undergoing the trouble and harassment of remaining for a long time in service? If it be said that education is necessary for improving one's mental faculties, the object may be equally gained by an equally long and laborious study of the language and literature of the country itself, such study being at the same time productive of spiritual benefit. If of two students, possessing equally good parts, one were given an English and the other a Hindu education, it would be found that the former had about him and in every one of his acts, from the dressing of his hair to the moving of his feet, a peculiarly rude and outlandish air, whilst the latter had learnt to be humble and wise. Comparatively speaking, English education is not productive of any very important pecuniary or moral advantages. The objection that mere possession of capital is no guarantee of success in business, and that not many can achieve such success, may be met by the remark that expenditure of money does not always or necessarily lead to acquisition of knowledge, nor does acquisition of knowledge always or necessarily lead to acquisition of money. This element of uncertainty is present both in the case of English education and in the case of commercial pursuits. There is, however, this advantage for him who would go without English education that the money which it might have been necessary to spend on that education instead of going to enrich a score of men would remain in his own hands.

The last point to be considered is, whether English education is possible without doing violence to one's caste scruples and religious notions. As the Indian's ill-luck would have it, this point has been tested during the course of the last six hundred years. The Hindu learnt Arabic and Persian since the commencement of Pathan rule, but the Hindu's religion suffered no violence under Pathan, or, for the matter of that, under Moghul supremacy. For, in those times, the study of a foreign literature went hand in hand with the cultivation of the Hindu's religious nature. And the guardian of the Hindu student paid greater attention to his religion than to his secular studies. From his boyhood the student began to be familiarised with religious observances and religious ideas, with the result that, when he attained his youth, his devotion to his religion had become complete and profound. So that, in those days, the germs of disease, even when they were sown could not thrive and assume a malignant form owing to the prompt and timely application of suitable antidotes. But all that is now changed. The guardians of boys are now extremely anxious to see them receive a good and proper secular education, but many of them have forgotten that it is also their duty to give their boys a religious education. The disease is being allowed to develop itself freely and fully, and there is no attempt made to check its growth. What wonder, then, that the student should fall an easy prey to it? If there were arrangements for imparting religious instruction, hand in hand with a secular education, and if that religious instruction, instead of being of a dry and uninteresting character, were made impressive and attractive by means of illustrations, there would be no fear of the Hindu's losing his love for his religion under the influence of a foreign education.

To sum up. It is clear that, in this nineteenth century, one can earn a living even without receiving English education; that English education, while it is not productive of much pecuniary benefit, is liable to produce demoralising effects upon its recipient; and that if English education is considered really indispensable, its injurious effects may be removed by giving the student a simultaneous Hindu education. The present system of English education is producing disastrous consequences.



The Higher Training Association.

20. The same paper has the following :—

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The true and hidden meaning of the civilization of the present day is want of simplicity and straightforwardness. The perfection of this civilization consists in being able to keep up one's respectability by throwing dust into other people's eyes, and everything that a man does, the minutest detail of his life, his rising and sitting, his walking and moving about, has to be weighed in its nicest scales. It is of no consequence whether or no you are pure in heart; you must have a smooth and polished face. It would not cost you much effort to get credit for this civilization if you could only manage to keep up appearances while indulging in grandiloquent professions and theatrical attitudes and gestures. Many and varied are the signs of this theatrical civilization. Whether a man laughs or coughs, lies down or sits up, in all matters and in all that he does, he must follow the rules and regulations of this civilisation, which also includes in its jurisdiction occurrences like births and deaths, things like happiness and misery, and acts like prayer and worship. The time and order in which every one of these things should come are admirably arranged and prescribed with precision. And the arrangement is so nice and the rules are so hard and fast that the least departure therefrom is not permitted or excused.

In these days, when this civilisation is in vogue, a man lays himself open to the charge of being a dunce and a barbarian in proportion as he is truthful and straightforward. Dissimulation is the creed of this civilization. Mercy, justice, love and morality are all cast in its smooth and polished mould. Everything is regulated by stringent rules. You may be moved by an impulse of passion or may feel yourself in an ecstasy of love, but those feelings must not transgress the narrow limits prescribed by your civilisation for their expression. Civilized society will not tolerate your violating the rules of this civilization even in the smallest item, or even of your dying in any manner save that which is approved by it. You must not laugh or cry in your natural voice or manner. You must not cough or sneeze or leave your seat for the purpose of spitting. There is no fear that you will be looked upon as a barbarian if you deposit the spit or the discharge from your nose in your handkerchief and put it in your pocket.

Things that can boast of no trumpery recommendation or external glitter, and the acquisition of which is only possible by hard labour and rigorous discipline, are not in favour with the civilization of the present day. Hence it is that this civilization is opposed to the Hindu's manners and customs, and to his marriage system and social and religious observances. In season and out of season is the civilized Babu uttering the parrot cry that has been taught him. Whatever the occasion and however varied the questions that come up for discussion, he can only repeat the platitudes that he has learnt at the feet of his master. This discordant jargon may prove annoying to others, but it is the cry of civilization and it must not be stopped.

The civilized Babu is quite lavish in his expressions of sympathy. The words "pity" and "sympathy" have come to be used everywhere and on almost all occasions. The exigencies of "country" and "etiquette" have made it almost impossible for people to walk the streets in these civilized days. Even charity must not be allowed to exceed the rules and regulations which prescribe its exercise. There is no room in civilized society of the day for the weak, the infirm and the pauper, and these are accordingly chased out like dogs and jackals. The English-speaking ladies and gentlemen of this country are the greatest admirers of this civilization. True civility has disappeared from the country.

The higher training movement is next referred to, and the doubt is expressed whether the movement, which is quasi-political in character and has received the *imprimatur* of even the Viceroy, will not rather aggravate the evils which have been called into existence by high English education. The writer will, however, support the movement if it succeeds in teaching good manners, humility, and straightforwardness to native youths and to those guardians of native youths who have received English education.

21. The *Som Prakash*, of the 8th February, says that, in selecting text-books for the University examinations, the authorities of the Calcutta University are influenced more by outside recommendations for authors than

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Selection of text-books by  
the Calcutta University.



by any regard for the convenience or inconvenience of the candidates. They select a set of books one year and change them the next year without any regard to their merit. Mr. Wheeler's History was once declared to be a very good book, and accordingly it supplanted even the treatise on history written by such a man as Sir William Hunter. But Mr. Wheeler's book, though once so highly valued, has now given place to Mr. R. C. Dutt's book. To give another instance. Mr. Clarke's treatise in Geography was thought a very good book, and no objection was ever preferred by any one against it. But the authorities resolved to change it, lest the boys should find the reading of the same book year after year distasteful. They have accordingly appointed the Madras Manual of Geography—a book which contains much gross abuse of the Hindu religion!

SOM PRAKASH,  
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Selection of examiners by the  
Calcutta University.

22. The same paper has the following on the selection of examiners by the Calcutta University:—

1. For the last few years, natives have formed the majority of examiners in English and Mathematics in the Entrance Examination. But this has been changed this time, and European Examiners preponderate in those subjects this year.

2. The selection of young men without much experience for the higher examinations in preference to men advanced in years has greatly scandalised the writer. While men like Babu Gaurisanker De and Babu Bipin Bihari Gupta have been selected examiners in mathematics for the Entrance Examination, Babu Mahendra Nath Roy has been selected as an examiner in the same subject for the F. A. Examination! Again, while Babu Sivanath Sastri has been selected as an examiner in Sanskrit for the Entrance Examination, Babu Uma Charan Banerji has been selected as an examiner in the same subject for the F. A. Examination.

3. Babu Asutosh Mukerji is a member of the Syndicate, and yet he is year after year selected as an examiner in mathematics for the B. A. and M. A. Examinations. As a member of the Syndicate, his duty is to select examiners, and he manages to select himself.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,  
Feb. 2nd, 1892.

Some municipal matters in  
Burdwan.

23. The *Burdwan Sanjivani*, of the 2nd February, has the following about municipal matters in Burdwan:—

1. Government has done well by appointing Babu Ganga Narayan Mitra as a Commissioner of the Burdwan Municipality. Ganga Narayan Babu is always ready to serve the public and to suffer self-sacrifice for their sake, and Government deserves thanks for having appointed him to the Municipal Board. There was no separate ward for females in the Government hospital, and Ganga Narayan Babu purchased a house near the hospital, and set it apart for the accommodation of female patients. The presence of such a man on the Municipal Board is very desirable.

2. The writer regrets that the Commissioners have not yet taken any steps to give effect to the proposal entertained by them for a long time for the establishment of a burning ground on the bank of the Banka. Last year a sum was set apart for the purpose in the budget, and it is high time the Commissioners did some thing in the matter before the end of the official year which is drawing to a close.

3. The village Khagrakar, within the jurisdiction of the Burdwan Municipality, is inhabited chiefly by poor labourers and agriculturists. They derive absolutely no benefit from the Municipality, and there is even no road leading to this village. It was proposed some three or four years ago to construct a road leading to this village, but nothing has yet been done in the matter. They have discontinued paying taxes to the Municipality for the last three or four years, and the Municipality took no steps in the matter until last week, when suddenly and without giving them any notice, it seized their cattle and moveables. These people derive no benefit from the Municipality, and Government is asked to exclude their village from the municipal jurisdiction.



24. The same paper says that the post of Engineer to the Burdwan District Board having fallen vacant, the Board have nominated Babu Hari Das Pal to the post, while Mr. Johnson has asked Government to appoint Babu Haran Chandra Mukerji, Executive Engineer of Burdwan, to the post. Haran Babu is a man of rare ability, and the public will be glad to see him appointed to the post.

Babu Haran Chander Mukerji  
as Engineer to the Burdwan Dis-  
trict Board.

BURDWAN SANJIVANI,  
Feb. 2nd, 1892.

25. The *Sahachar*, of the 3rd February, has learnt that even women in Calcutta are going about from house to house canvassing for votes for their husbands and other relatives in connection with the approaching election of Commissioners for the Calcutta Municipality. "This is certainly a sign of the times."

Ladies canvassing for municipal  
votes in Calcutta.

SAHACHAR,  
Feb. 3rd, 1892.

26. The *Bangavasi*, of the 6th February, notices the unusual activity and excitement which now prevails among the rate-payers and the candidates for Municipal Commissionerships in Calcutta in view of the approaching municipal elections. Party-spirit is running high, and the rival factions are abusing each other in the most filthy language and making shameful disclosure of family scandals. The writer cries shame upon the educated Bengalis who are making such a sorry exhibition of themselves, and exhorts them to withdraw from these elections and devote themselves to the noble work of removing the many crying grievances of their country.

Canvassing for votes for the  
Calcutta municipal elections.

BANGAVASI,  
Feb. 6th, 1892.

27. Referring to the *Amrita Bazar Patrika's* statement that some of the intending candidates at the ensuing municipal election in Calcutta have employed lady canvassers to secure votes for them, the *Saraswat Patra*, of the 6th February, says the thing cannot be an impossibility in this country. It is no wonder that in a country where hypocrisy passes for religiousness, where long advertisements in the official gazettes are required to induce people to spend even a cowrie in charity, where a whole library of books must be given away as presents to each man to induce him to subscribe to a newspaper priced two rupees per annum, and where the people can with the greatest difficulty be induced to render the slightest help to their neighbours, candidates for Municipal Commissionerships should have at times to lick people's feet, at others to shed tears, at other times again to use sweet words, or even give sweetmeats, and even use the influence of their wives in order to secure success at the polls. What an auspicious moment indeed was that when Lord Ripon left behind him the delicious fruit of Local Self-Government in this unripe country, when he gave this golden ball to India to play with! The day may not be very distant when those very people who are now playing with this ball will ask His Lordship to take it away as they have had enough play with it.

Canvassing for the ensuing  
municipal election in Calcutta.

SARASWAT PATRA,  
Feb. 6th, 1892.

28. The *Som Prakash*, of the 8th February, says that the real object of the elective system is not being realised in this country. In the first place, votes are sometimes secured by means of recommendations, requests and such like means; and in the second place, no special value is attached to the votes of educated men. The vote of an illiterate person has the same weight and value as the vote of a learned man. This is not as it should be. A man of education should have an extra vote, and if a man happens to be both learned and pecuniarily qualified, he should have two votes. If this suggestion is adopted, most of the defects of the elective system will disappear. It is hoped that Government will consider this point.

Defects of the elective system.

SOM PRAKASH,  
Feb. 8th, 1892.

29. The *Gramvasi*, of the 8th February, says that at the last meeting of the Howrah Municipality, the Commissioners passed a resolution asking Government to appoint Mr. Fiddian, Magistrate, as their Chairman. They should have exercised the power given to them by Government of electing a Chairman from among themselves. But, considering the present miserable condition of the Municipality, the absence of really good, competent, and public-spirited men among the Commissioners, and the existence of party feeling and *dala-dali* among them, the Commissioners have done well

Mr. Fiddian's appointment as  
Chairman of the Howrah Muni-  
cipality.

GRAMVASI,  
Feb. 8th, 1892.



in trying to secure Mr. Fiddian as their Chairman. Mr. Fiddian is an affable and intelligent officer, and the writer hopes that he will be able to remove the bad name of the Municipality.

(f)—Questions affecting the land.

SANSODHINI,  
Feb. 8th, 1892.

30. The *Sansodhini*, of the 22nd January, points out great irregularities in the survey work in Chittagong. Different portions of the same house have been included in different *mehals*. Lands are being recorded as belonging to a particular *mehal* on the mere strength of the statement of the owner who cannot be expected to give correct information on the subject, and without reference to the records of the preceding survey. The survey, when completed, will give rise to great troubles throughout the Chittagong division.

SANSWAT PATRA,  
Feb. 6th, 1892.

31. Referring to the cadastral survey, the *Saraswat Patra*, of the 6th February, says that it often happens that, in very weighty matters, Government comes to a final decision without consulting in the least the interests of the people. In this matter of the cadastral survey, Government has come to a decision without caring in the least for the opinion of either ryot or landholder, the parties most interested in such survey. The action of Government in this respect is sanctioned neither by morality nor by politics.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 9th, 1892.

32. The *Dainik-o-Samachar Chandrika*, of the 9th February, says that the unanimous protest of zemindars and ryots against the cadastral survey in Behar has availed nothing. Protests by natives are never heeded. Protests by natives against the Consent and the Tenancy Acts were of no avail. If the zemindars and ryots had been Anglo-Indians, their protest would have been heeded by Government. The agitation by the Anglo-Indians against the Ilbert Bill was crowned with success.

(g — Railways and communications including canals and irrigation.

BURDWAN SANJIVANI,  
Feb. 2nd, 1892.

33. The *Burdwan Sanjivani*, of the 2nd February, has the following:—In the address which they presented to the Lieutenant-Governor on the occasion of his recent visit to Burdwan, the members of the District Board requested His Honour to undertake the re-excavation of some silted-up rivers in the district of Burdwan, saying that the people were willing to pay water-rates if they could get water for drinking and irrigation purposes from the re-excavated rivers. In reply, the Lieutenant-Governor said that he would be willing to undertake the proposed re-excavation if only some easy means for the collection of the water-rate was devised, so that Government might be spared the unpleasant duty of realising it by selling the properties of the defaulters. These words of His Honour are very valuable, showing as they do that he loves his subjects and sympathises with them. The writer is glad to note the kind interest which the Lieutenant-Governor takes in his subjects. Want of water for irrigation purposes is now so badly felt in the district of Burdwan that no one will refuse to take water for these purposes on payment of a water-rate. This year, the ryots of many villages have derived much benefit from the water of the Eden Canal, and if the amount of the water-rate is fixed in consideration of the amount of advantage derived, every one will gladly pay it. The District Board should therefore hold meetings in different places to ascertain the wishes of ryots and zemindars in this matter. The Chairman of the Board should be present in these meetings, and should explain to the audience the advantage which is likely to be derived from the re-excavation of the silted up rivers, and ascertain the easiest means of collecting a water-rate. The ryots should also let Government know the rate per bigha at which they are willing to pay water-rate. If they remain silent now, they are sure to lose much advantage which they would otherwise gain at the hands of Government.

NAVAYUGA,  
Feb. 4th, 1891

34. The *Navayuga*, of the 4th February, says that the natives of the country need not fear any opposition from the British Raj in their efforts to extend the trade of this country or to improve its arts and manufactures.



Instead of thwarting, Government is sure to help them in such efforts. This is proved by the sanction given by the authorities to the construction of the proposed Tarakeswar-Mugra railway line with purely native capital.

35. Babu Bhubaneswar Bhattacharjya, Secretay to the Bagnan Gramya-Samiti, thus writes to the *Gramvasi* of the 8th

GRAMVASI,  
Feb. 8th, 1891.

A sluice-gate in a khal in the district of Howrah.

February:—

During the inundation of 1866, water from the Damodar entered into the khal, flowing below the Cuttack road within the Bagnan thana, in the district of Howrah, and broke in some places the earthen embankment on its southern bank. This led to the submerging of the fields on the south of the khal and the destruction of the crops on them. Government then stopped the mouth of the khal by an embankment. It was, however, settled at the time that a sluice-gate should be constructed there. But no sluice-gate has yet been constructed. The people of the Bagnan thana have repeatedly applied to the authorities for the re-excavation of the khal and the construction of a sluice-gate, but nothing has yet been done in the matter. Mr. Fiddian is asked to look to the matter.

36. A correspondent of the *Som Prakash*, of the 8th February, asks the authorities of the Baliganj-Budge-Budge State Railway to open a station at Syampur. It is a place of some importance, and many wealthy people live here. If a station is established here, a good many people of Syampur and other villages who now stop at Calcutta will become daily passengers by rail. The authorities should look to this matter.

A station at Syampur on the Baliganj-Budge-Budge State Railway line.

SOM PRAKASH,  
Feb. 8th, 1892.

(h)—General.

37. The *Som Prakash*, of the 1st February, says that under the Lieutenant-Governor's new Dress Circular clerks in Government offices will have to put on pantaloons and black chogas and chapkans. Thus dressed they will no doubt look more gentlemanly than they do now. But will this change in their dress be followed by any change in the treatment which is accorded to them by their European superiors, or will the Lieutenant-Governor have to issue a circular asking his European officials to mend their manners in connection with them? There is ample room for reform in this direction, as will be seen from the list of fines imposed on poor clerks in the Secretariat offices for no reason or for insufficient reasons. Such reform must, however, be preceded by the appointment of able and experienced men as Secretaries. But as the appointment of such men will stand in the way of the Lieutenant-Governor's rage for retrenchment, it is not to be thought of. To introduce reforms at pleasure, and without considering whether they are needed or not, has become the order of the day.

Ill-treatment of clerks in the Secretariat offices.

SOM PRAKASH,  
Feb. 1st, 1892.

Sir Charles Elliott's administration.

38. The *Burdwan Sanjivani*, of the 2nd February, has the following:—

BURDWAN SANJIVANI  
Feb. 2nd, 1892.

Since he has become the Lieutenant-Governor of Bengal, Sir Charles Elliott is giving abundant proof of his love of change. He does not like to follow, in his acts, the example of his predecessors in the office of Lieutenant-Governor, but is anxious to gain notoriety by introducing changes in almost everything. The measures which he is taking to give effect to his purpose in this respect are not, all of them, good or beneficial, and some of them are positively harmful and reprehensible, and ought to be abandoned by all means. A ruler, the fundamental principle of whose administration is to make changes, and who is guided in all his administrative acts by his love of change, can never succeed in winning the good opinion of his subjects, nor can all the acts and measures of such a ruler be unexceptionable; on the other hand, a ruler, who follows the example of his predecessors and makes as few changes as possible in the machinery of administration, succeeds in gaining the gratitude and good opinion of his subjects. It seems as if the present Lieutenant-Governor is bent on making radical changes in the administration. His Honour is very much in favour of retrenchment of expenditure. But his love of retrenchment is doing injury to poor Bengalis only. He has abolished the Small Cause Courts at Nuddea and Jessore, and thereby deprived the native judiciary of two prize



appointments. It is true that he has in this matter acted on the recommendation of the Commission which was appointed to make proposals for the improvement of the Civil Courts, the same, that is, which advised His Honour to increase the number of munsifs. But an experienced ruler like His Honour should have considered everything carefully before giving effect to this recommendation of the Commission. As it is, the abolition of the two Small Cause Courts has not met with the approval of the public, nor has Government gained by it. There are many Europeans who get large salaries and do nothing, and competent natives could be had to do their work for one-third of their salaries. But why is it that retrenchment does not begin with them? As it is, the shears of retrenchment are falling only on poor natives, and peons and dufftries are being dismissed or their salaries are being reduced. Retrenchment of this order is not a bad thing, but under no other Lieutenant-Governor was it carried out on so large a scale as is being given effect to under Sir Charles.

As a proof of Sir Charles Elliott's love of change, the writer would mention only two things, viz., his proposed abolition of the grade system and his dress circular. The grade system is a very good one, and was introduced after careful consideration. Its abolition will be an act of sheer cruelty to the clerks in the service of Government. Before upsetting the decisions of previous Lieutenant-Governors, His Honour ought to consider that his own rules and regulations are also liable to be upset by his successors. As regards the dress circular, its enforcement will be a great hardship to poor clerks, who should therefore be exempted from its operation. All poor clerks ought to memorialise the Lieutenant-Governor asking him to reconsider the matter. As black chogas and chapkans are apt to be discoloured by sweat during the hot weather, they will have to be frequently changed. This will require much money, which even well-to-do people will be unable to spare without difficulty. The Lieutenant-Governor should therefore relax his orders and simply direct clerks to come to office decently dressed.

NAVAYUGA,  
Feb. 4th, 1892.

39. The *Navayuga*, of the 4th February, has learnt from the *Burdwan Sanjivani* newspaper that a clerk of the Commissioner's office in Burdwan having been unable, for want of means, to purchase a choga and a chapkan, the Commissioner himself paid for them. But how will the clerk fare next time when he wants to renew his dress? Where will poor clerks, earning Rs. 20 per month, get money from to buy chogas and chapkans? If the Lieutenant-Governor is so very fond of the new dress, its cost should be paid from the public treasury.

The Dress Circular.

BANGANIVASI,  
Feb. 5th, 1892.

Government and the prevailing  
scarcity.

40. The *Banganivasi*, of the 5th February, has the following:—

There is every prospect of a famine occurring in Bengal this year. Hence Sir Charles Elliott, who is a wise ruler and a well-wisher of his subjects, has given timely warning to his subordinate officials by the publication of a revised Famine Code. The Divisional and the District Officers of Bengal have been directed to thoroughly enquire into and report from time to time to Government on the existence of distress among the people. And the Commissioners are always to keep themselves informed of the condition of the crops within their respective jurisdictions. Relief is being given in other provinces, but it is not producing the desired effect, as it has come too late. Certainly Government is, if not directly, at all events, in an indirect way, responsible for the strait to which the country has been reduced. But there is time and Government can yet save its subjects from the cruel death by starvation by adopting adequate relief measures. But the authorities appear to be still indifferent in the matter. Government is not spontaneously granting relief, but is being compelled by reason of the prevailing distress to do so. It is a matter of regret, no doubt, that there is a want of friendly feeling between the rulers and the ruled in this country. It is not certainly creditable to the rulers of India that they do not sympathise with their suffering subjects. Famine has appeared in Russia in its direst form. Thousands of poor peasants are dying every day from the effects of starvation. The English, though they are the sworn enemy of Russia, are, in this crisis, raising subscriptions to succour the Russian poor. But alas! the English public never even by mistake cast a look of pity on the suffering millions of India. Many English people do not even consider the Indians as human



beings. There is another class of Englishmen who say that they have won India at the point of the sword, and will maintain it at the sword's point, that India must be governed for the benefit of Englishmen, and it matters little whether the Indians live or die under such Government, that Indians should have no voice in the administration of their country. Happily, the Englishmen who hold this view are very few in number, or there is no knowing what the fate of India would have been. John Bull ought to remember that his connection with India has greatly increased his glory, and that India is regarded by the whole world as the brightest gem on the diadem of England. It is this India that is now passing through famine, and her kind Christian Government is now seeking every opportunity to embroil itself in wars. This is far from desirable, considering how the people of India are already ground down under the burden of taxation. The revenues of an empire ought to be expended for the benefit of the subjects, but in India they are mostly spent in meeting the exorbitant demands of the Military Department alone. The writer is the last man to support such a policy on the part of Government. The English are alien rulers, and consequently the revenues of India are mostly spent in England. And India has to pay England twenty crores of rupees annually as revenue, and gets nothing in return. This is the sole cause of India's rapidly increasing poverty and of the frequency of famine among her people.

41. The *Samay*, of the 5th February, says that the grade system has been abolished in the Secretariat offices, and all clerks except three will henceforward receive fixed salaries. The system of progressive pay is, however, still in force in offices under the Government of India and in those subordinate to the Secretariat offices. It is therefore not easy to see why a privilege which is enjoyed by other offices has been taken away from the Secretariat offices. Sir Charles Elliott is reported to have once said that of all the departments of the Bengal Secretariat, the Revenue Department has to do the most difficult and responsible work. If so, how is it that His Honour has deprived the clerks engaged in this difficult and responsible work of the advantage of the grade system? It is hoped that the Lieutenant-Governor will reconsider the matter.

SAMAY,  
Feb. 5th, 1892.

42. The same paper says that the proposal of the Lieutenant-Governor that no European or Eurasian who is unwilling to serve as a Volunteer should be employed in the service of Government has been somewhat modified by the Simla Volunteer Committee. The Committee's proposal is that all Europeans and Eurasians, who are either Volunteers themselves or are sons of Volunteers, should be employed in the service of Government. As Natives are not allowed to enlist themselves as Volunteers, one result of the enforcement of this proposal will be the gradual supersession in the service of Government of Natives by Europeans and Eurasians. Another effect will be the practical abandonment of the provision for making appointments in the public service on the results of competitive examinations and the consequent violation of that Magna Charta of the Indians, the Queen's Proclamation, which requires all such appointments to be given solely in consideration of merit. On the 14th January last, the Lieutenant-Governor assured the youths assembled at a garden party in Belvedere that they would find in him a friend and well-wisher. But has it occurred to His Honour that if his proposal regarding the employment of Volunteers in the service of Government is carried into effect, educated Indian youths will find all their prospects of advancement in the service of Government blasted? It is hoped that Sir Charles Elliott will reconsider the matter.

SAMAY.

43. The *Sudhakar*, of the 5th February, says that Government proposes to establish a sub-registry office at Nasirnagar within the Brahmanberiah sub-division of the district of Tipperah. As the place is inhabited mostly by Muhammadans, the people ask Government to appoint a Muhammaban Sub-Registrar; and the writer hopes that Government will grant their prayer.

SUDHAKAR,  
Feb. 5th, 1892.

44. The *Sanjivani*, of the 6th February, says that Sir Charles Elliott does not go into the mofussil for pleasure's sake. His numerous tours have for their object the desire

SANJIVANI,  
Feb. 5th, 1892.



to improve the administrative machinery of the province. During his late tours His Honour found in several districts that the officials pay little or no rent for the houses which they occupy, thus causing great hardship to their owners. His Honour has accordingly determined to put a stop to this, and has thereby earned the gratitude of the public.

SANJIVANI,  
Feb. 5th, 1892.

45. The same paper has learnt from the *Indian Mirror* that, in spite of the rule of Government requiring the appointment of every clerk in its service after examination, the Head Assistant of the Financial Department of the Bengal Secretariat has appointed a nephew of his to a clerkship in that Department, who has passed neither the clerkship examination nor the Entrance Examination of the Calcutta University. There are many B.A. clerks who occupy inferior posts in the same Department, and to whom this appointment has done great injustice. If Government prepares a list of all its clerks in the various Departments, noting the relationship between the lower clerks and the holders of higher posts, it will find that the majority of the inferior posts are in the possession of persons who are relatives of the head assistants, &c. Jobbery of this kind also prevails in the Calcutta Municipal Office, which is full of relatives of the Commissioners. The writer objects to this system, as it encourages undeserving men, while it does great injustice to those that are really deserving.

SANJIVANI.

46. Referring to the recommendations of the Simla Committee on volunteering, the same paper says that, considering the privileges and temptations held out to volunteers, it will be no wonder if Anglo-Indians and Eurasians will now enlist themselves in large numbers as Volunteers. The Committee has not, in these days of retrenchment, hesitated to recommend the adoption of measures which will tell upon the financial resources of Government, as well as involve additional expenditure. The people of this country are not at all sorry that Government is going to give great privileges to volunteers; they will be sorry if it does not grant them the right of volunteering. And their demand in this respect will not extend to the privileges that are proposed to be given to European volunteers; they will consider it a great boon if only they are allowed to be enlisted as volunteers. The eagerness and anxiety, the writer adds, which Government is showing to get volunteers have given rise to the suspicion that some war or other emergency is imminent, about which the public are not allowed to know anything.

SANJIVANI.

47. The same paper says that, in Calcutta alone, Government derives an annual revenue of twenty-one lakhs of rupees from liquor, and four times that amount is wasted by the people in the consumption of that article. The idea is shocking that about a crore of rupees should be spent by the people of Calcutta every year on liquor alone—by a people, that is, who hardly get a full meal every day. Is an excise policy like this worthy of a Christian Government? The wine-sellers and the petty hotel-keepers of Calcutta sell large quantities of wine in violation of the law. Cannot Government check this by bringing the offenders to justice? The police stand idly in the streets looking on the surreptitious sale of liquor, and move not even if the offence is pointed out to them. Does not all this reflect disgrace upon the Government? The people of Calcutta on their part should not overlook or make light of the evil, as they see every day before their eyes large and respectable families going to ruin in consequence of the use of liquor.

SANJIVANI.

48. Referring to the revised Famine Code for Bengal, the same paper says that it is doubtful whether at any period in Indian history, such efforts were made to save the lives of famine-stricken people as are being made under the English Government. It is hard to refrain from expressing gratitude to the English Government for the liberality it has shown in framing the Famine Code. If the duties imposed by this Code on the Divisional Commissioners are conscientiously performed, there will remain no doubt that not a single life will be lost in the severest famine.

There is only one omission to which Government's attention should be drawn. It relates to the distribution of salt and oil, for which no provision has been made in the Code.



49. The *Dainik-o-Samachar Chandrika*, of the 7th February, refers to the transfer of Mr. Hare, late Magistrate of Dacca, to Gya, and says that the transfer is probably due to Government's displeasure with him in connection with Babu Anunda Roy's case.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 7th, 1892.

50. The *Dainik-o-Samachar Chandrika*, of the 10th February, says that the volunteers are only good for show. They are incapable of bearing fatigue. Everybody knows that the volunteers who went to Manipur were knocked up by the fatigue of the journey. It is also said that a heroic Eurasian volunteer, who was required to do duty, had to be dragged from his wife's bedside after a long search.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 10th, 1892.

51. The *Dainik-o-Samachar Chandrika*, of the 11th February, says that for a man of his years Sir Charles Elliott is displaying youthful vigour and activity. His inspections have made all classes of officers—Magistrates, Joint-Magistrates, Deputy Magistrates, Registrars, District Superintendents of Police, Superintendents of Canals, clerks and mohurirs—uneasy. He has, as it were, imparted a new life to every department. Sir George Campbell, too, made officers uneasy in this fashion. The writer is not opposed to inspections by Governors. He is rather in favour of such inspections. But he is sorry when he finds a Governor wasting his time in useless inspections or in inspections which could be safely entrusted to subordinate officials. Sir George Campbell did not waste his time in this way. He only cared to remove the radical defects of all departments, and did not like Sir Charles Elliott look into petty details. Instead of looking into small matters, he attended only to important ones. It is said that during his recent inspection of the Alipore Registry Office, Sir Charles Elliott asked the Sub-Registrar to name the books that were in a particular almirah which he pointed out. Now, books of seventeen sub-registry offices for about 100 years lie deposited in the office, and the Sub-Registrar cannot reasonably be expected to know the precise places at which all these books are kept. Nor can there be any great good in knowing this. The Sub-Registrar referred the matter to the record-keeper, at which Sir Charles got annoyed and said that it was for the Registrar, who was the head of the office, to know all these things. His Honour might have quite as reasonably asked the Sub-Registrar to say how many beams and rafters there were in the different rooms of his office. Such inspections do no good, and the time spent in them is so much time wasted. It is very likely that instead of attending to important things Sir Charles has been up to this time attending only to such trifling matters. The writer is alarmed to find Sir Charles interfering with judicial independence. It is hoped that Sir Charles will soon learn to attend to important things instead of looking in to petty matters.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 11th, 1892.

### III.—LEGISLATIVE.

52. The *Banganivasi*, of the 5th February, says that it is rumoured that Government is about to amend the Bengal Municipal Act. It was at first hoped that the object of the amendment would be to extend the powers and privileges of the municipal bodies throughout the province; but it has since transpired that the real object of the Bill is the very opposite of this; that it aims at curtailing the present powers of the municipalities. It is hard to believe that such a narrow-minded policy will be followed during the administration of Sir Charles Elliott. But a draft amendment Bill to this effect has already been framed and is being circulated to the principal public bodies for opinion. It is to be hoped that the Lieutenant-Governor will take particular care to inform himself of the public opinion on the Bill and not pass it into law simply on the strength of the official opinion which will be given regarding it by its officers, and thus lay the axe at the root of the political education of the people. Even under the existing law the municipalities have to account to the Divisional Commissioners for every pice they spend, and have to submit their budget to those officers at the beginning of every year, and the Divisional Commissioner has power to disallow any expenditure which appears to him unreasonable or unjust. The official control exercised over the municipalities begins with the Sub-divisional Officer and ends with the Lieutenant Governor. The Divisional Commissioner and the

BANGANIVASI,  
Feb. 5th, 1892.



Lieutenant-Governor, however, see things much as they are represented to them by the Deputy Magistrates in charge of sub-divisions or by the District Magistrates. Justice is never had from the Divisional Commissioner, but it is always hoped for from the Lieutenant-Governor, who is expected to deal impartially with all differences between the municipalities and the officials.

Experience has shown that, in cases where the Divisional Commissioners frequently interfere with the working of municipalities, the affairs of these bodies are extremely mismanaged, but where there is little official interference they work very smoothly on. The Divisional Commissioners live at a distance from the municipalities, and it is proper for them to sanction all schemes and proposals made by the municipal authorities, who live within their own jurisdiction and know the wants and grievances of the people within the municipal areas better than the Divisional Commissioners. It is strange that, in the face of the baneful effects of official interference with municipal work, the Lieutenant-Governor should seek to increase that interference still further. The writer would like to see the power of interference exercised by the Commissioners and Magistrates curtailed, the Lieutenant-Governor reserving to himself any amount of control he likes. If this is done, the amended law will be of great use to the country; otherwise it will only create new obstacles in the way of Local Self-Government.

SANJIVANI,  
Feb. 6th, 1892.

53. The *Sanjivani*, of the 6th February, has the following on the proposed amendment of the Bengal Municipal Act:—

The proposed amendment of the Bengal Municipal Act.

The municipal law of the province was amended only nine years ago. And by that amendment the Bengal municipalities obtained the right of self-government; that is to say, it enabled rate-payers to elect their Municipal Commissioners. That this right of election greatly improved the condition of the municipalities, there is not the least ground for doubt. During the five years which have elapsed since the amendment, Government itself has been unstinted in its praise of the working of the municipalities on the new plan. What necessity is there then for a fresh amendment of the law? The proposal for an amendment, however, naturally inspired us with the hope that further concessions to the municipalities and greater improvement in their condition by the removal of all unnecessary official control over them would result therefrom. But the draft Bill which is being circulated to municipalities for opinion has disabused the public mind in this respect. The Bill has been framed with a view of curtailing the powers which are now enjoyed by the municipal bodies. It is therefore to be hoped that the Municipalities will give their opinion on the Bill after very careful consideration. Speaking for himself, the writer cannot approve of the following changes proposed in the Bill:—

- (1) Making the election of Vice-Chairman subject to the sanction of Government.
- (2) Government's reserving to itself the power of depriving those municipalities of their privilege of appointing their own Chairman which now exercise that privilege.
- (3) Government's taking to itself the power, now exercised by municipalities, of excluding places and areas from municipal jurisdictions.
- (4) Empowering District Magistrates to interfere in a greater measure than now with municipal assessments, and to appoint assessors on their own authority but at the cost of municipalities to revise such assessments.
- (5) Giving to Divisional Commissioners many of the powers which under the existing law are vested in the Lieutenant-Governor.
- (6) Raising the voting qualifications from the payment of Rs. 3 to the payment of Rs. 5 in the shape of municipal tax.

It is a matter of regret that, instead of improving the municipalities and making further concessions to them, Government should take a retrograde course and think fit to curtail even the powers which municipalities now enjoy. The public were expecting that the Government would soon see its way to extend to all municipalities the privilege of electing their own Chairmen, and they are therefore surprised to find it really bent upon depriving municipalities even of their privilege of electing their own Vice-Chairmen. The Magistrate



will once more become supreme in the municipalities, and will have absolute power in the matter of the assessment of taxes. How will municipalities boast of self-government when the Magistrate's voice will become supreme in all municipal matters? No one could have thought or imagined that such a narrow policy would be followed under the administration of Sir Charles Elliott, with Sir John Edgar or Mr. Cotton for Chief Secretary. It is also strange that in Bengal Government should seek to curtail the powers of municipalities, when all the world over greater and greater municipal privileges are being conferred every day. In every other country of the world the voter's qualification is being reduced, but in Bengal the Government has thought fit to raise that qualification. Reducing the voter's qualification means giving greater opportunities for political education, and Lord Ripon's Local Self-Government policy had for its principal object the political education of the people of this country. Will the Government of the present day then repudiate Lord Ripon's policy and strike out a new policy for itself? The Bengal municipalities ought to object to the obnoxious portions of the Bill.

#### IV.—NATIVE STATES.

The Administration Report of Tipperah. 54. The *Navayuga*, of the 4th February, thus criticises the Administration Report of Tipperah for 1890-91:—

NAVAYUGA,  
Feb. 4th, 1892.

The report in question is the first Administration Report of the State, and has been issued by order of its new Dewan, Rai Umakanta Das Bahadur. Before criticising the report, the writer would ask one question—Is it wise or proper to present to the public in the shape of reports administrative details of the native states? If it is wise or proper to do so, how is it that the Maharaja and his former ministers, who were men of education and experience, did not issue such reports? The more the writer thinks on the subject, the more convinced does he feel of the impropriety of issuing such reports. Again, it appears from a perusal of the report that it has been issued by the Dewan of his own authority, and that the Maharaja has not been consulted on any of the subjects therein discussed. The writer has read the report carefully, and he cannot praise Umakanta Babu for the manner in which he has discharged the duties of his office.

1. It is clear from the report that the revenue of the State has decreased instead of increasing under his administration. It is shown on page 16 of the report that during 1890-91 the revenue of the State increased by Rs. 34,818, but it is stated in the very next page that the increase is chiefly due to collection of arrears. Again, during the year under review, there was a fall of Rs. 30,926 in the revenue from the duty on cotton and mustard seed. This is certainly not a proof of the prosperity of the State.

2. It is stated in the report that under Umakanta Babu's supervision the Maharaja's debts have been cleared off to the extent of Rs. 2,71,628. This is not true, for the attempt to liquidate the Maharaja's debts began long ago, and his debts are being liquidated for the last five years. When Babu Umakanta Das accepted the Dewanship, nearly one-half of the Maharaja's debts had been cleared off. Of the amount of debts liquidated, viz., Rs. 2,71,628, Rs. 96,472 are entered as miscellaneous debts and claims. If by these debts and claims are meant tradesmen's or shop-keepers' dues, their liquidation does not, properly speaking, mean the liquidation of the Maharaja's debts.

3. No marked improvement is observable under the head of education. A minor school at Agartala has been converted into an Entrance school, but this can not be called improvement, for during the Maharaja's administration there was an Entrance school established by the Maharaja at Comillah, and it was at this school that the children of the Maharaja were educated. The Dewan himself admits that almost all the institutions now in existence have been established during His Highness's time.

4. Under the new Dewan the affairs of the Maharaja's zemindari are not being properly managed. The Dewan is appointing incompetent men without education and experience to important posts, and is guided by their advice. A cadastral survey of the Maharaja's zemindari has been proposed. The survey will cost nearly 15 lakhs, and do much harm to the zemindari. The zemindars



of Bengal and Behar are protesting against such a survey, and the Dewan should see that it is not made in the Maharaja's zemindari.

**SUDHAKAR,**  
Feb. 5th, 1892.

55. The *Sudhakar*, of the 5th February, says that the trial of the diamond case has discredited the Nizam. His deposition before a commission was a matter of regret to his subjects. Though so much money was spent, the prosecution failed to prove the case against Mr. Jacob. Emboldened by his victory, Mr. Jacob is preparing himself for a civil suit against the Nizam, and if he gains this case too, the Nizam will be all the more disgraced. Every Muhammadan feels for the Nizam.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

**DAINIK-O-SAMACHAR  
CHANDRIKA,**  
Feb. 10th, 1892.

56. The *Dainik-o-Samachar Chandrika*, of the 10th February, says that famine is imminent in all parts of India, and in some parts it has already made its appearance. The officials still indulge in the hope that rainfall will yet prevent scarcity. But even if there is rainfall now all India will not be saved. Rainfall in Falgun or Chaitra will not revive the withered crop. It may favour the growth of a new crop, but that will not save India. Thanks to the free-trade policy, no grain can now be found stored in any part of India as before. Famine used to occur in the country even before the commencement of British rule, but in those days a failure of crops for only three or four successive years was not enough to cause a famine. Railways have proved the bane of India by facilitating the export of corn, and these railways will do good in this season of scarcity, for no grain is to be found stored anywhere in India. Free traders say that India can be saved in seasons of scarcity by importing food-grains from other countries. But the people could not be saved in this way either in the Orissa famine of 1864, or in the Behar famine of 1873-74, or in the Deccan famine of 1878. The exportation of grain from India should be stopped. At any rate grain should not be allowed to be exported from India so long as the present danger is not over. Stopping the export of food-grains will be the best means of relieving the distress. Other measures will only be of secondary importance. But Government should freely spend money even on secondary measures. The Famine Commission found fault with Lord Northbrook for having spent six and-a-half crores of rupees for putting a stop to the Behar famine. But people did not die of scarcity in that famine, only because Lord Northbrook spent money so freely.

That Lord Northbrook had to spend so much money on that occasion, and that 60 lakhs of people died in the Deccan famine in spite of the expenditure of 17 or 18 crores of rupees, is due to the export of food-grains from the country.

#### VI.—MISCELLANEOUS.

**SANSODHINI,**  
Jan. 22nd, 1892.

The death of Prince Albert Victor.

57. The *Sansodhini*, of the 22nd January, appears in black and announces with a heavy heart the death of Prince Albert Victor.

**KASIPUR NIVASI,**  
Jan. 28th, 1892.

58. The *Kasipur Nivasi*, of the 28th January, appears in black and expresses sorrow and condolence for the death of Prince Albert Victor.

**DACCA GAZETTE,**  
Feb. 1st, 1892.

59. The *Dacca Gazette*, of the 1st February, says that everybody is glad at the acquittal of Babu Ananda Chandra Roy. On Monday (the 25th January) all classes of people in Dacca town, from respectable men to common shop-keepers, were on their tip-toe for news from Calcutta; and crowds flocked to the Telegraph office for information. No news having been received up to 6 P.M., the friends of Ananda Babu began to feel uneasy, and despair was soon found painted on every face. As for the members of Ananda Babu's family, the state of their minds could be better imagined by a sympathetic heart than described. Suffice it to say that they stood silent and immovable like statues looking again and again towards the road to see if any peon with the expected telegraphic message was coming. Their fate was to be decided in a moment. Their name would very



probably from that day be sullied with an indelible stain, and men would probably from that day point the finger of scorn at their house as the house of a bribe-giver. When their minds were being tortured by these thoughts, a shout was heard in the direction of the bridge at Babur Bazar; and presently everybody heard the deafening cry—"Ananda Babu acquitted; Ananda Babu acquitted." The scene next witnessed was one of an indescribable nature. It was simply astonishing. One had no idea before that Ananda Babu was so popular. Every face in the large crowd which filled all the way from Babur Bazar to Sadar Ghât—a vast miscellaneous crowd of shopkeepers, hackney carriage-drivers, pleaders, mukhtars, passengers—was radiant with joy, and every mouth proclaimed the one news of Ananda Babu's acquittal.

No sooner did this pleasant news reach Dacca than it set a strong tide of joy flowing through the town. Every one in the town, high or low, educated or uneducated, vendor or purchaser, was filled with joy at the news; some, failing to restrain themselves, burst into tears of joy. And need we say that tears of joy were profusely shed in Ananda Babu's own house? It seemed at that time as if every house in the town was Ananda's own, and as if every man in the town was a man of Ananda's own family. On that day we saw how many were they that had been anxious on Ananda Babu's account. God cannot help saving him for whom so many weep and whose welfare so many desire. Just imagine the danger in which Ananda Babu had found himself. Just imagine what the state of his family would have been, and how deep a stain would have been cast on the character of the educated public of Eastern Bengal, if Ananda Babu had been found guilty. But not even in the midst of that great danger did Ananda Babu lose his head. That is no small praise. How many persons could have kept their heads cool under similar circumstances? One is therefore tempted to say that Ananda Babu has few intellectual equals in Eastern Bengal, and that he is a jewel of that part of the country. Now that he is acquitted, the pleaders and educated people of Eastern Bengal are shining with increased splendour like the sun after a baleful eclipse.

60. The *Behar Bandhu*, of the 4th February, says that, in view of the frequent failure of crops, and consequent scarcity and famine from want of rain, Government should

Rain-making experiments.

BEHAR BANDHU,  
Feb. 4th, 1892.

try rain-making experiments.

61. The *Navayuga*, of the 4th February, says that the reply given by the Queen-Empress to the letters of condolence received by Her on the occasion of Prince Albert Victor's death is characterised by a deep sense of the gratitude which she feels towards Her subjects for their sympathy with Her in Her affliction.

The Queen's reply to the letters of condolence.

NAVAYUGA,  
Feb. 4th, 1892.

62. The same paper publishes a correspondent's letter contradicting the charges brought by it in its issue of the 21st January last (see R. N. P. for 30th January, paragraph 43) against the Raja and the Dewan of the Bhawal Estate in the district of Dacca. What it wrote on the subject was taken from hearsay, and some people misrepresented to it the real facts of the case. The writer cherishes very great respect for the Raja of Bhawal and his Dewan and is pained to hear anything said against them.

The charges against the Dewan of the Bhawal Estate.

NAVAYUGA.

63. The *Darussaltanat and Urdu Guide*, of the 5th February, says that the abolition of the system of paying revenue in kind is one of the causes of the poverty of Indian ryots under British rule. Ryots are now sometimes compelled to sell their crops at a much lower price than that obtaining in the bazars in order to meet the demands of Government, and thereby become losers. The old system should therefore be revived with the object of removing the poverty of the ryots.

Payment of revenue in kind.

DARUSSALTANAT  
AND URDU GUIDE,  
Feb. 5th, 1892.

64. The same paper says that absence of sympathy between the teachers and the taught in the schools and colleges of the present day is one of the causes of the immorality and unmannerliness of the student class. Government's policy of religious neutrality also tends to produce the same effect. There are, however, many things which Government can do in this direction. The last census returns show that there are 19,000 prostitutes in Calcutta. Now, Government can surely take steps to check prostitution. It can also

Immorality of the student class and its causes.

DARUSSALTANAT  
AND URDU GUIDE.



prevent prostitutes from quartering themselves in every part of the town at pleasure, and can set apart separate quarters for them. The consumption of spirituous liquor is yearly doubling itself in Calcutta. This is also a matter in which Government can interfere with advantage in the interest of the morality of the rising generation

EDUCATION GAZETTE,  
Feb. 5th, 1892.

A Sanskrit poem deploring Prince  
Albert Victor's death.

65. The *Education Gazette*, of the 5th February, publishes a poem written in Sanskrit deploring the death of Prince Albert Victor.

SAMAY,  
Feb. 5th, 1892.

66. The *Samay*, of the 5th February, says that the Viceroy will start for Cooch Behar on the 19th instant, reach it on the 20th, pass a few days there in hunting, and then return to Calcutta by the end of February. But was it not announced in the *Gazette* that six weeks from the 14th January should be the period of mourning to be observed by all on account of the death of Prince Albert Victor? And would a shooting excursion be an act of mourning?

67. The same paper says that, on the 28th January last, the Viceroy went to the Maidan to see the polo match between the Calcutta Turf Club and the Buffs. Some Bengali boys were standing in the shade of a large tree on the south of the Serpentine Tank, and the Viceroy who was on horseback made a move towards the tree. Thereupon His Excellency's syce rudely asked the boys to leave the spot, but His Excellency severely rebuked him, saying *chuprao*, and then quietly took his place behind the boys. This largeheartedness and gentlemanliness on the part of the Viceroy have greatly pleased the writer. It is hoped that those Anglo-Indians in the mofussil who are so fond of being salaamed, so much so, indeed, that when they are out, it becomes difficult for incautious people not salaaming them, to go on their way, will learn gentlemanliness from this conduct of the Viceroy.

SAMAY.

The Viceroy on the Calcutta  
Maidan.

SAMAYA.

68. The same paper says that in a farce entitled *Payajere Paji* (the Big Scoundrel), which is being acted at the City Theatre, native girls reading at school and college, and especially Brahmo girls, have been attacked in a spirit of the greatest malevolence. The actresses appear in the costume of Brahmo girls, and the attack is directed chiefly against the latter, simply because it is they who, among all native girls, receive high education. Most objectionable words have been put into the mouths of these girls. While going to school the girls dressed in the costume of Brahmo girls are made to sing as follows:—"And once in college, O, how much *para* (reading or falling or lying down) we shall (read or fall or lie down) what ogling we shall do. These few months—when will they be over? For we will go strutting about in boots and put up in boardings. And whoever will ask for our love shall have it—we will quench everybody's thirst for love, and many a slave shall we make." It is an extremely bad light in which school girls have been presented in this farce, and grave insinuations have been made against the Bethune and other boarding schools and their inmates, as if these schools are places where prostitution is taught and practised. The man who can use such language is no better than a cur, whose head it should be the duty of the educational authorities as well as of the authorities of the Bethune School to break. For, if they do not do this, the female schools under them will lose their respectability, and the mischief done thereby will go on increasing. These books, *Payajere Paji*, *Madel Bhagini*, &c., written by men who are the enemies of education, morality and everything that is good, are not only acted in the theatres, but also find a large sale in the bazars. Government and the Police should put a stop to such writing and its representation at the theatres.

69. The *Sudhakar*, of the 5th February, says that the premature death of Prince Albert Victor has broken the already sorrow-stricken heart of the Queen-Empress. The sympathy of her subjects has to some extent alleviated her grief. All England mourns the loss. Meetings of condolence are being held all over India.

SUDHAKAR,  
Feb. 5th, 1892.

Death of Prince Albert Victor.

SUDHAKAR

70. The same paper says that during the mutiny one of the Begums of the late Wajid Ali Shah of Oudh took up arms against the British Government, and for a few months ruled Oudh. At length having been defeated by the British, she with

An Oudh Prince.



her infant child sought the protection of the King of Nepaul. The Begum died a few years ago, and her son Prince Bilkis Kader has come to Calcutta and has sought the protection of the British Government. And the British Government, it is hoped, will give him protection. For the son ought not to suffer for the imprudence of the mother. It will no doubt be to his glory if the Viceroy grants the Prince the protection sought by him.

71. The *Hitavadi*, of the 6th February, says that in India the poverty of the people is due to the indifference of the rulers and their want of sympathy with the former. Laws are enacted to remove the distress of the people, but they are not properly carried out. There are laws providing for the grant of loans to agriculturists from public treasuries, but it is doubtful whether or not any good has been done by these laws. Agricultural Departments have been established for the improvement of agriculture, and Settlement Officers have been appointed to do settlement work in every district. But it is doubtful whether or not any good has been done by these measures. If Government had made as much effort to create new sources of revenue as it does to collect it and to preserve the peace, the poor of this country would have found the load of their misery much lighter.

HITAVADI,  
Feb. 6th, 1892.

72. The *Bangabasi*, of the 6th February, has learnt that the people of Khusigunge, in the Hooghly district, are suffering greatly from want of drinking water. The greater part of the water of the Damodar is drained by Government into a canal from Jamalpore, and the little water that is left in the river has become quite putrid owing to fishermen having thrown twigs and branches of trees into it for fishing purposes. It is not proper for Government to let its subjects die for want of drinking water in the summer and in floods in the rainy season.

BANGAVASI.  
Feb. 6th, 1892.

73. A correspondent of the same paper says that, having had occasion to go on board a ship carrying salt, he found the crew passing water on the salt and spitting on it. The correspondent advises people to forego the use of all foreign articles.

BANGAVASI.

74. The *Sanjivani*, of the 6th February, has the following:—

SANJIVANI,  
Feb. 6th, 1892.

The Viceroy's intended visit to Cooch Behar.

The Viceroy will shortly go to Cooch Behar on a shooting excursion. And a lakh of rupees has been granted from the Cooch Behar treasury for His Lordship's reception. The writer, in a recent issue, protested against this proposed expenditure. And now the *Statesman's* special correspondent has given a gloomy picture of the outlook in that State. The correspondent says that there has been a total failure of crops in Cooch Behar owing to scanty rainfall, and signs of famine are already manifest. There is no rice or paddy to be had in the markets in Cooch Behar, and many Cooch Behar people are living on fruits, roots and other vegetables. They will surely die of starvation if this state of things is not soon corrected. But not a single cowrie has as yet been expended from the Cooch Behar treasury for relieving the distress, while a lakh of rupees has been allotted for the Viceroy's reception. The grain merchants too have had impediments thrown in their way, and cannot import grain from other parts of the country, as the road from Mogulghat is being repaired in anticipation of the Viceroy's visit, and has been closed to cart traffic, foot passengers and carriages drawn by horses being alone allowed to pass on payment of a *chauth*. Many people have already been insulted for refusing to pay this impost.

The Maharaja himself seldom lives within his State, and is not much aware of the miseries of his subjects or of the exactions to which they are subjected. Will the picture of the internal condition of the State given by the *Statesman's* special correspondent serve to attract the Maharaja's notice and induce him to take the trouble of relieving the distress of his subjects? The Viceroy may also be asked, if it is proper for His Excellency to allow the Cooch Behar State to spend a lakh of rupees in giving an entertainment to him, when the subjects of the State are themselves in such a miserable plight. Numerous lives could be saved with a lakh of rupees. The Viceroy ought to consider the matter.



DAINIK-O-SAMACHAR  
CHANDRIKA,  
Feb. 7th, 1892.

The Shovabazar Benevolent  
Society.

75. The *Dainik-o-Samachar Chandrika*, of the 7th February, refers to the recent annual meeting of the Shovabazar Benevolent Society, and observes

as follows :—

Those who give away money with the object of making a name for themselves cannot acquire any spiritual merit thereby. No expenditure of money deserves the name of charity if it is not incurred with the sole object of benefiting others. When charity is not prompted by such a desire, the person giving it cannot possibly feel unalloyed satisfaction for having given it. When a man gives not more than one pice with the sole desire of benefiting another, he acquires the merit which charity confers—merit, which a man spending crores of rupees with the object of gaining a name cannot possibly attain. A man loses his *punya* (religious merit) if he talks of it to others. And so the Hindu who has made a pilgrimage keeps himself silent about it lest by talking about it he should lose all the merit accruing from it. Similarly, according to Hindu notions, a person talking about his charities loses all merit accruing therefrom. No people on this earth can beat the Hindus in charity, and the Hindus also take the foremost place in acts of piety. The Hindus practise piety for piety's sake. It is for this reason that the writer says that to give charity for the sake of a name is neither sanctioned by the Hindu religion, nor is countenanced by true Hindu practice. The Hindu religion says—"Do not vaunt your charities." But the Hindu character is now deteriorating. It is for this reason that the Hindus of the present day who feed a few beggars on the occasion of the *sradhs* of their parents send accounts of their charity to the newspapers; it is for this reason that they now-a-days do religious acts and give away charities for the sake of gaining names for themselves. It is also for this reason that a Hindu, having established an ordinary benevolent society, is making great fuss and noise over its anniversary by inviting officials to attend it and by publishing and distributing reports of the ceremony. But it is beyond the power of modern Hindus to do even a very small fraction of the work of charity which was done by their ancestors. Can Vinay Krishna or Surendra Krishna do a thousandth part of what was done by Raja Nava Kissen in the line of charity and piety? If not, why make so much fuss and noise over an ordinary benevolent society? He who practises charity with the object of pleasing the officials will find all his labour lost, and like the man carrying the drum in a European band of music, he will not enjoy or participate in the fruits of his action.

HINDI BANGAVASI,  
Feb. 8th, 1892.

The son of the late Begum of  
Lucknow.

76. The *Hindi Bangavasi*, of the 8th February, says that Government should grant the prayer of the son of the late Begum of Lucknow for pardon, for it is not proper to punish the son for the offences of the mother.

HINDI BANGAVASI,

77. The same paper

The conviction of Hari Ahir of  
Benares.

says that, as the evidence on which Hari Ahir of Benares was convicted and sentenced to transportation was not of a conclusive character, Sir Auckland Colvin should examine the papers connected with the

case and set him free.

GRAMVASI,  
Feb. 8th, 1892.

The Queen's reply to the letters  
of condolence.

78. The *Gramvasi*, of the 8th February, gives a translation of the letter written by the Queen-Empress in reply to the letters of condolence received by Her on the occasion of Prince Albert Victor's death, and heartily prays to God to fulfil her wish expressed in that letter, namely, that she may be given sufficient strength to increase the happiness and prosperity of her beloved country.

GRAMVASI.

79. The same paper says that it is clear from the list of Hindu polygamists,

Polygamy among Hindus.

published in the *Sanjivani* newspaper, that there are four B.A.'s, one B.L., one M.A., and one M.A., and B.L. among them. Of these educated gentlemen, some have taken two, some three, and some four wives. Seeing that even men of education take more than one wife, it is no wonder that men who have received no education should marry 25, 50, or 107 wives. How long will Hindu society tolerate the practice? Those who wish for the revival of the Hindu religion and the regeneration of Hindu society should look to the matter.



80. The *Dainik-o-Samachar Chandrika*, of the 9th February, says that every officer from the Viceroy downwards should imitate the example of the Russian Government in coping with famine, and should try to prevent the scarcity which is imminent in India. Instead of going to the hill-residences, all Governors should tour about the country quietly inspecting the condition of the crops and the people. They should neglect every other thing and attend solely to this. But preparations are being made everywhere for the exodus of the Governors to the hills. In spite of the recent death of Prince Albert Victor and an imminent scarcity, the Governors are holding festivities and indulging in luxurious entertainments. One cannot but feel annoyed and astonished at this. A Sanskrit verse says that even an enemy should be given his due, and that the faults of even an elder or a superior should be pointed out. It must be admitted that the Russian Government with all its faults is trying its best to relieve the distress in Russia. If the English Government follows the example of the Russian Government in this matter, the distress in this country will not increase.

81. The *Dainik-o-Samachar Chandrika*, of the 11th February, does not agree with those who say that Government kept the zemindar powerful so long as it was its interest to do so, and now that its interest requires that the zemindar should be weakened, it has set about doing this by law after law. In handicapping the zemindar Government is rather actuated by a desire to benefit the ryot than by a desire to weaken his landlord—a thing which will make the ryot refractory and thus tend to injure the English Government. But this action of Government, though prompted no doubt by noble motives, is doing harm instead of good. Nowhere in the world can the ryot always triumph in his battle with the zemindar. The writer wishes well to the zemindars, as they are men of conservative tendencies, and are thus supporters of old social and religious institutions. He has therefore sympathy with the British Indian Association and the zemindar punchayet, both of which seek to protect the rights of the zemindars.

82. The same paper says that the present does not seem to be the proper time for the Viceroy's going on a hunting excursion to Cooch Behar; for the wound inflicted by Prince Albert's death is yet too fresh, there is prospect of a famine in Cooch Behar, and the Maharani of Cooch Behar still lies seriously ill.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 13th February 1892.



